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snail-like. Meantime the moral effect on the part of the pupils who actually use what they learned would be tremendous.

### CLASSICS IN THE MODERN SCHOOL

(Concluded from P. 188)

When we come to the literatures we cannot but see how well worth study they are. Latin gives us one at least of the supreme poets of the world, and its greatest or almost its greatest orator, not to mention a number of men of genius who are only not first because others are greater. Greek gives us the beginnings of nearly all literary forms and the greatest masters in most: the first and only poets, and first and greatest dramatists, philosophers, orators, historians, and lyric poets; if our own country has produced the greatest dramatic genius of the world, he is certainly not the equal of the Greeks in artistic finish. Our own literature is the only one which can bear comparison with these two; we have produced at least two and possibly three of the first rank, the rest of Europe at most two among them. And those ancient writers, I repeat, cannot be understood in any translation: the student must get into their atmosphere, so to speak, and apprehend their thoughts as they themselves expressed them. The quickening of all mental power, and of that transcendent faculty of imagination, the love of truth, and the desire to attain it, all follow from humble study of the ancient literatures. Without them, moreover, it is impossible to understand modern life. Our law and politics, even our religious organization, grow out of Rome; our science, philosophy, poetry, out of Greek; and the history of both countries shows us the same problems, solved or mishandled, which meet us in the Boer War, the Hague Conference, the Trade Unions Bill, Small Holdings, agitations against the House of Lords, Tariff Reform, and the ever-changing passions of a democracy. Who shall say that such study is useless?

But I shall be told, to be useful, this study needs a lifetime; we should be glad to have the reward, but the price is too heavy. And this is just where I join issue, both with those who attack classical study, and with the present system of teaching in classical schools. To master Greek or Latin perfectly does indeed ask for a lifetime of study; but very much less is enough to imbue us with the best of the ancient spirit, and to give a sufficient mastery for mental exercise. The public schoolboy at nineteen is unable to read a simple Latin or Greek book with ease, or to express a simple series of thoughts without atrocious blunders; he has learnt from his Classics neither accuracy nor love of beauty and truth. Further, he is unable to enjoy a good English book, or to express a series of thoughts in English with clearness and accuracy; he is ignorant of modern languages, of natural science, and

of mathematics: he hates mental exercise, and loves only games and sixpenny magazines. The cleverest of such boys have a vast amount of information in their heads, but it has not been intelligently got, I mean got by their own intelligent effort. The boy has been fed with it as a baby by its nurse, and is helpless without its nurse. Even the knowledge which he has, he cannot produce on demand: he needs time and quiet, pens and ink, and he cannot think quickly and accurately, nor can he express his thoughts freely and without self-consciousness. By a neglect of all subjects of instruction save two, he has not succeeded in mastering these two. For this unhappy result, we have to thank early specializing and continued cram, fostered by a succession of competitive examinations for scholarships and certificates.

Now this system defeats its own end, because it goes against nature. No attention is paid to the aptness of this or that study to this or that age of boyhood, or to the limits of power in early years, or to the development of power if properly trained, or to the relation of learning to life; no attempt is made in particular with language study, to imitate the methods by which the boy has begun to learn his own language, or to use his natural curiosity by leading him in the natural way. From his early childhood he is kept too long at a time over tasks which he is incapable of understanding, and kept from occupations which he can understand and love. The boy is bored, wearied, and made an unintelligent machine.

I advocate, then, a return to natural order and to natural methods. In his youth the boy's natural powers of observation are keen, of expression vivid; he only lacks material. Give him the material by observation of what he sees in the world, and by filling his mind with delightful stories from fairyland, legend, or history: give this in the easiest way, through his own language, and make him use his material in expression, which he is quite ready to do, helping him and correcting the while. Practise his memory by recitation, and his logical faculty by calculation or easy geometric problems. Use his power of imitation by teaching him French orally, not beginning with scientific grammar, but with the complete expression of thoughts and descriptions of acts familiar to him. So far as may be, let him act what he says, while he says it. The first step taken, adopt the same method with Latin—in each case giving him constant repetition to impress the memory, but not too much at a time so as to burden him unduly; and watch his quicker progress and speedier apprehension of the intellectual side of his study. Again use the same method with Greek, and see how your training has made him fit for progress, so rapid and so intelligent as to be incredible to those who have not seen it. Finally, see how at the end of his course he

has not only learnt to appreciate and to use his own language, and to enjoy his own literature, without neglecting any accepted branch of study, but is more master of Greek and Latin than the victims of cram, at the cost of about one-sixth of the time: and how, chiefly and finally, he is not bored and exhausted, but strengthened and vivified by the effort. If his rival has information, he has power; information he also has, perhaps less than his rival, I know not nor do I greatly care, but power he has far greater, and having been intelligently taught, is ready to go out into life alone, to lead and not to follow.

We have now tried to devise a distribution of schoolwork which should be based, not on popular prejudice, and not chiefly on tradition, but on general principles; and we find ourselves in agreement with those who urge on quite other grounds that too much time is given to the Classics. They maintain that the average boy, after spending ten years, chiefly on classical study, after all has learned little worth learning: so far we agree. They demand in consequence that he spend less time on the Classics: we have come to the same conclusion. Many go further still, and demand that classical study be done away, but here we do not follow them; our belief is that the fault lies not with the study, but with its present conditions; and we hold that by rearrangement and by change of methods a satisfactory result can be obtained which can reasonably be spared. I think that if it were proved that Latin and Greek can be properly learnt in the moderate time which I ask for them, most intelligent people would be only too glad to pay the price. Calculated out, this time amounts to 540 school hours for Latin up to the age of sixteen, and 170 school hours for Greek up to the same age, as against about 2160 hours for Latin, and about 2000 hours for Greek. But this result is conditioned by the method. If the examination ideal is one who is deaf and dumb (since he learns all he knows from books and is tested by writing), my ideal would be rather one who is blind; or to put it more accurately, one who used his speech and hearing more than his eyes and pen. No one who understands what he is talking of now denies that the direct method of teaching modern languages is the right one; a very short inquiry discloses that it has had a brilliant success in most continental countries, and also in England whenever it has been properly tried. Why, then, should it not be equally suited to ancient languages? We are met only with the reply: You cannot speak Latin and Greek. I answer, why not? As a matter of fact, I can, and so could you if you would practise the art. Is it forgotten that Latin was actually spoken by Cicero, even by Gaius and Gaia in the bosom of their family; and that Xenophon gave orders to his soldiers by means of Greek. And this was the method of our forefathers. The scholars of the Renaissance

learnt Greek by speech from their instructors, and it was taught in the same way to boys and men. Let me quote a sentence which I lit on the other day in Beaumont and Fletcher's *Elder Brother*:

"Though I can speak no Greek, I love the sound on't.

It goes so thundering as it conjured devils;

Charles speaks it loftily".

In the words of those early scholars, in their very mistakes, are many traces to show that they had learnt it from a native Greek pronouncing it in his own way. As for Latin, everybody spoke it. Erasmus lived in Cambridge for years, lectured and taught, and went home without having learnt a word of English. Pepys found that the pretty Dutch girls could speak Latin, though he does not say whether their conversation went beyond *amo*; even his boot-boy could speak Latin, at least Pepys used to make him read aloud in that tongue. In schools Latin was spoken, look at *Ludus Litterarius* or any other school-book of the sixteenth and seventeenth centuries. Busby spoke Latin; do we not know how his portrait affected a former pupil, who fancied the old Tartar forever calling out as we still do in another word, *Eloquere, eloquere!* But the eighteenth century struck the deathblow at the reasonable teaching of Latin, as at all other kinds of education; and it was left to the nineteenth to devise a system which gives the minimum of profit with the maximum of pains. No: Greek and Latin have been spoken, and can be spoken again; if speech is the right basis for French, it is the right basis for Latin and Greek.

But it is only the basis, it is not the whole. Speech alone, unchecked by writing, is inaccurate, especially in England, with our ridiculous spelling and our neglect of the training of both tongue and ear. Dictate a piece of Latin to a sixth-form at a public school; you must repeat the whole several times and spell all the difficult words. I find on the contrary that after a scientific drill in French speech, I can utter Latin or Greek words, strange to my class, and most of the boys at any stage in the study can write them correctly upon the board. Both ear and tongue become sensitive by this method, and a nation so trained would soon learn to discard the detestable cockney twang which is now so common, and the blurred gabble or drawl, equally to be detested, of the fashionable schools. The principle I advocate, is to teach from the beginning accurate speech, and to use speech for practice, writing being used to test the accuracy of what has been learnt, and to fix it more firmly in the memory. We do not, as some assert, neglect grammar. Somehow or other grammar has to be learnt; but we lead up to the grammar from the language, giving complete sentences from the first and setting to learn the grammar which they involve. By organization, every part of the usual grammar can be introduced in this way. Thus in our first Latin lesson, by means of command and answer, we

teach the imperative and the present indicative act, of *surgo* throughout; it is then systematized as a table and learnt to repeat in that form. All the important parts of syntax can be learnt in the same way, and practised daily. By associating all words at first with familiar actions and things, we help the understanding and the memory both. At every stage free composition is practised: that is, the boys are expected to use all the material given them by combining it to express their own ideas. Translation into English and from English presents a new series of problems, which are met later: but translated composition is attained by pupils with a great advantage, if they already have common vocabulary, accidence and syntax at their tongue's end. The ideal aimed at is that (1) a boy should be able to read out at sight an unknown passage of the given language, understanding and being understood by the class without translation; and (2) that he is able to express his own ideas fluently and correctly in the language, spoken or written. Such a mastery as this is really to know a language, and translation is an inferior thing, or at least a different thing. All along, explanation and paraphrase are done in Latin, except when this is impossible for any reason.

We are met with another objection, at first sight plausible: that we do too much for the boy. We do indeed a great deal for the boy: we save him four-fifths of his time, and we avoid innumerable mistakes, and before leaving him to his own resources, we impose upon his mind correct standards of expression; we give him also all the material for his work. I grant all this readily, and do not reply as I might do, that the deaf-and-dumb ideal gives him as much in books as we do in speech, without saving him from mistakes. But we exact from the boy a constant and lively use of the intelligence. Parrot answers are of no use. Our questions demand an answer, like enough to be within the boy's powers, yet always with a difference which calls on him for a direct mental effort. He must think before he can substitute *I* or *me* for *you*, and must vary the order of his words according to emphasis. Thus there is a constant succession of mental efforts, strengthening in the same way as a course of light dumb-bells. Moreover, the relation of the talk to action, to daily life, to ourselves, compels attention: every one does attend as a matter of fact, and discipline, which is largely a matter of holding the attention, becomes easy in consequence. The demeanor of a class of boys taught in this way is alone a sufficient justification of the system. It is soon found that they enjoy using their wits, as they enjoy using their muscles; and the inference is obvious that those who say the boy hates intellectual work have themselves to blame for it. The difference may be summed up in a metaphor. Instead of supplying the boy with

a stock of manufactured articles, which he can produce on demand, we supply him with new material, and teach him that skill in the use of his tools, which enables him to make anything for himself. The pleasure of success is not that of the retail trader, who with satisfaction surveys his well-filled shop, but with that of the clever artisan who delights in using his skill.

You see that the idea which I am trying to express, is a common education intelligently planned which may be suited for all who are capable of mental development. These foreign languages take up only a small portion of the boy's time; he has ample time left to study English subjects of all kinds (upon which indeed all his work is based), mathematics, and nature, and to practise his body in feats of agility and strength, not neglecting such matters as singing and drawing or modelling. I do not contemplate a division of secondary schools into classical and modern, or of classical schools into classical and modern sides; or the horrors of cramming for the army, or of so-called commercial education, or preparation for Oxford locals or London matriculation and other such sloughs of despond. My hope is, that if we can get a clear and true conception of what education should be, we shall have devised something which will be the most useful training possible for practical life; and that by degrees these examinations will die of inanition, or be remodelled on wise principles like the present examination for Osborne. And I do not fear any risk in attempting to carry out such a plan without waiting for anybody. As it is proved that boys thus trained compete with success at least equal for open scholarships against the pick of the so-called classical schools, so I believe they will prove their capacity in business, in politics, in administration. The Sandhurst examinations I must give up; I do not think that any boy properly educated can pass into Sandhurst. Crammed he must be.

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## REVIEWS

Aspects of the Speech in the Later Greek Epic.

By George Wicker Elderkin. Johns Hopkins Dissertation. Baltimore (1906). Pp. 49.

The bulk of this dissertation is devoted to comparing the various aspects of the speech in the later Greek epic with the speech in Homer. The first point made is the striking coincidence of the frequency of *μυθός* and the sparing use of *λόγος*. It is certainly more than a coincidence that later epic poets, long after *λόγος* had found a place in the highest realms of poetry, should continue to use it no more often than Homer. We cannot suppose they felt the word unbecoming to their verse, nor that they had found out that Homer used it but twice. They used with great freedom words not in Homer, so that for their purposes